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years' continuance, issued by the Peace Societies of England and the United States alone, he will be surprised at their number, and at the amount and variety of information they embody on this great theme.

But far the most important view of this peace literature, is its influence upon almost every other department of knowledge. We see it in theology and ethics, in political economy and international law, in philosophy and history, in poetry, eloquence, and even romance, in the pulpit and the school, in our quarterlies, weeklies, and dailies, more or less in nearly all the issues of the press. Here is its chief mission ; and slowly, but surely, is it pervading, leavening and moulding the literature of all Christendom. Nor can it be arrested in this work, but must go on till every Christian nation shall have in this respect a new or thoroughly expurgated literature.

This view of our enterprise presents a vast theme ; and we throw out these few hints, in the hope of inducing some of our friends, who have the requisite leisure and qualifications, to give it the full investigation and development it so well deserves.

HOW TO SECURE CO-WORKERS.

EXPERIENCE is the best teacher of practical wisdom ; and more than thirty years of effort in the cause of peace have not in this respect been lost upon its friends. They have all this time been learning how to plead its claims, and promote its interests, with more and more skill and success. The mode of managing the cause in this country was for a long time somewhat different from that pursued by its leaders in England ; but experience has at length brought its friends on both sides of the Atlantic into essentially the same measures for its advancement. Its advocacy has been characterized, in this country, by three peculiarities ; — we have insisted much on its popular and practical aspects, on such facts and arguments as all reasonable minds would be likely to feel ; we have proposed and urged the plan of superseding the alleged necessity of war by the adoption of rational, feasible substitutes, essentially the same means of justice between nations, as civilized society has provided for its individual members ; and we have endeavored to popularize these simple ideas, and to enlist for their diffusion, not merely technical peace men, the associated friends of peace, but the mass of good men through the community, and all the chief engines of influence on the public mind, such as the pulpit, the press and the school. If we have done any *special* service for our cause, it has been in these ways ; and we are glad to find our views adopted more and more in practice, especially since the friends of peace began in their world-congresses to bring the subject forward as a *practical* question, and to insist on definite measures for the abolition or prevention of war.

Some of us can remember years of debate to get this practical course settled ; but, now that it has become the recognised basis of operations among the friends of peace through Christendom, almost everybody wonders how it could ever have been a matter of dispute or doubt.

"Our sole object," we said, "is the abolition of war, which obviously requires the co-operation of all that desire, for any reason, to see an end put to a scourge so terrible. How can we secure such co-operation? By constructing a platform on which they can all consistently co-operate for the accomplishment of their common purpose, — the abolition of war. There are all sorts of minds to be convinced; and it is well to provide a corresponding variety of arguments. No single class of peace men can meet the wants of all. A few, fond of elementary, comprehensive truths, would be pleased with the broad principle, that the gospel discards all physical force; but such logic will reach only a small portion of mankind, and be scouted by the rest as extreme radicalism. More will be influenced by the doctrine of the strict inviolability of human life; yet this principle will satisfy no considerable part of society. The class of peace men, who argue against *all* war from such precepts of the gospel as bid us love our enemies, return good for evil, and give the other cheek to the smiter, will make far more converts; but a number greater than all the rest, will be attracted to our cause by those who dwell chiefly on the general wickedness and evils of war. These varieties of argument converge to the same result, — the abolition of war; and the cause of peace should be so managed, as to secure, if possible, the co-operation of them all. Associated solely for the abolition of international war, the friends of peace should be pledged only to that end, and be allowed to labor for their common object in such ways as they respectively prefer, without insisting upon any other basis of co-operation than the belief, that war, being inconsistent with Christianity, and the true interests of mankind, ought to be abolished. Such a course would remove not a few obstructions, conciliate a much larger number of co-workers, and pave the way for a speedier and more glorious triumph."

It must be obvious to every one, that all the world-congresses have proceeded on this principle; and we are glad to see their influence in giving a more practical and effective turn to the labors of our excellent and very zealous co-workers in England, as will be seen in the following extract from their organ, the *Herald of Peace* for November last:

"Diversities of mental constitution, of temper and of education, render it impossible to deal with all mankind, with a view to convince their understanding, and enlist their sympathies on behalf of any cause, with precisely the same arguments. Some are strongly affected by what makes little or no impression on others. And hence the difficulty of satisfying a body of men of various tastes, habits, and tendencies, who may be associated together for the attainment of a common object, as to the best means to be employed for the purpose. This remark applies to the Peace question, more perhaps than to almost any other which now engages the public attention. There are those who consider that it should be argued exclusively on religious grounds, and who are scarcely willing we should do anything else but show the inconsistency of the war system with the principles and precepts of Christianity. Others, possessed of peculiarly sensitive and humane feelings, are more accessible to arguments drawn from its monstrous inhumanity; while a third party can be interested only by exhibiting the subject in its social, commercial, and political aspects. It is our duty to endeavor to adapt ourselves by turn to all these classes, and thereby to concentrate from all quarters as large a force as possible of public opinion against the huge and hideous abomination."